In Commemoration

of

The Semi - Centennial

of

The Moravian Congregation

Calgary, Alberta, Canada.

1902 - 1952

FOREWORD

The year 1957 will be of special importance because it marks the 500th anniversary of the founding of the Moravian Church in Kunwald, Bohemia. At first the church was known as "The Brethren and Sisters of the Law of Christ." Later this name was changed to "Unitas Fratrum" or "Unity of the Brethren," which has remained the official appellation of the church to the present day. However, the name "Moravian," by which the church is mostly known today in the United States of America, Canada, Britain, and the mission fields, arose in the time of the Renewed Brethren's Church (1727), because the men by whom it was renewed came from Moravia.

It is very fitting that the Calgary Moravian Congregation commemorates its golden Jubilee this year of 1952, which is the first year of the five-year period of special efforts for the strengthening of the spiritual foundations upon which our life of faith rests. May this commemoration of the semi-centennial be a beginning of spiritual experiences which will be multiplied during the sesqui-centennial.

The compiler of this pamphlet was reminded by the Rt. Rev. C. Hoyler, the first president of the Canadian District of the Moravian Church, that there was sufficient information on the beginnings of the Moravian Congregation in Calgary available to put out a short historical sketch similar to that of the Bruederfeld and Brueederheim congregations. The Rev. Emil Suemper, first pastor of this congregation, offered to contribute his recollections of his early ministry in Calgary. With the aid of the Calgary congregation diaries it is possible to present this historical

sketch. It is our sincere wish that this brief history may add to the appreciation of the labours of the early pioneers and to the recognition of God's marvelous leading throughout the past fifty years.

May 18, 1952 W.F.K.

INTRODUCTION

In various parts of the New Testament the Church of Jesus Christ is compared to a spiritual house, which His followers are constructing. In I Cor. 3:10 Paul writes, "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon." In Heb.3:6 he says,, "But Christ as a son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." What was true of the early Christians is also true today. The Church of Christ is still active in building that spiritual house using human souls, which are being added as living stones until the building is completed in God's time. We believe that those persons organized as a congregation of the Moravian Church in Calgary on May 18, 1902, were anxious to be used by the Lord Jesus as His builders in the erecting of that spiritual house, the Church of Christ.

We know too that wherever the Lord establishes a church to His honour and glory, the enemy will attack with destruction. It becomes clear to us when we consider Christ's declaration to His disciples when He said, "And the gates of hell shall NOT prevail against it." Our Lord anticipated Satan's violent attack and fierce struggle against His church, and we may expect nothing less until the task of building the church is completed. The church in Calgary experienced it abundantly. But the fact that it survived and is able to commemorate its semi-centennial is ample proof that the Lord has watched over it and has prospered its activities.

I. CIRCUMSTANCES LEADING TO THE ORGANIZATION

The various circumstances entering into the establishment of a Moravian work in Calgary are very interesting, and we will review them briefly. During the last decade of the nineteenth century an intense immigration movement into the Western provinces of Canada took place, chiefly because the construction of the Canadian Pacific Railroad opened up those provinces for settlement. The Canadian government carried on an extensive advertising campaign in many parts of the world inducing prospective settlers, particularly farmers, to settle in these provinces. The result was that a number of German people residing in Jagodna Poljana, and Saratov, Russia, settled in Calgary, where they were given profitable employment as labourers.

There was at that time no church in Calgary conducting services in the German language, which deprived those settlers of a spiritual ministry. Upon inquiry their attention was directed to the Missouri Synod of the Lutheran Church in the city of Winnipeg, and they sent a pastor who organized a Lutheran church in Calgary. The more spiritually minded members assembled in private homes Sunday afternoons, evenings, and also on some week nights for additional devotional meetings. This arrangement lasted for several years under a fast growing congregation until one of the later pastors showed no sympathy with those who sponsored separate gathering for spiritual edification. Finally he entered into open hostility against those Brethren and Sisters. These members often sighed and said, "Oh, that we might have a pastor according to our own heart." A young man, member of the Bruederfeld congregation, working in Calgary in 1901 and boarding at one of those

German families, heard the discussion of their church problems and advised them to contact a pastor of the Moravian Church in Northern Alberta, requesting him to visit them when he would be enroute through Calgary. This was favorably considered, and the young man was instructed to write a letter to Bishop C. Hoyler, pastor in Bruederfeld, requesting a visit from one of the pastors. The result was that the Rev. Gottfried Henkelman stopped over in Calgary on one of his trips through the city, spending a happy evening with the Brethren. Brother Hoyler followed later with a visit at which time the possibility of a Moravian work in Calgary received serious consideration. It all finally resulted in the establishing of a Moravian congregation in the city of Calgary on Sunday, May 18, 1902.

II. ORGANIZING THE CONGREGATION

It stands to reason that in connection with an important act such as the organization of a congregation a great deal of preliminary work is required. Consequently Brother Hoyler had to spend a week in Calgary before Whitsunday, May 18, conducting devotional meetings and instructing candidates for confirmation. What actually transpired during that time can best be described by quoting from Bishop Hoyler's manuscript.

"I left Strathcona (South Edmonton) on May 13, 1902 at 8:30 A.M. arriving in Calgary 5:30 P.M. I went to the house of Brother J.P.Poffenroth, at whose house a service was held in the front roon at 8:00 P.M. After the address on I Peter 4:8-10, a number of people took part in prayer. At the close of the meeting I communicated to the poeple the contemplated appointment of a man for Calgary. This news was received with much satisfaction.In the course of the discussion it became

manifest that the people unanimously were of the opinion that a house of worship ought to be erected forthwith. It was decided to erect a plain, modest structure, a part of which could be partitioned off as living quarters for the Minister. Eventually a separate parsonage could be built and the partition wall in the chapel removed, throwing the whole into one. The Brethren thought that the building could be finished by July. I promised to look around and make inquiries as to building lots and prices."

Bishop Hoyler spent a considerable amount of time contacting prospective sellers of lots and inspecting various locations for a suitable place whereon to erect the church. Finally lots 39 and 40 in block 39 were agreed on at the purchase price of $300. At a meeting on Monday, May 19, the brethren present subscribed $85, and the balance toward $100 as first down payment for the lots was hoped would come from the brethren at DeWinton. The first payment of $100 was made to Mr. Groenland, a former Methodist minister of Finnish birth, who had to give up preaching because of throat trouble and now was in the real estate and insurance business. A note was given for the blanace of $200 payable after three months.

Regarding the organization, Bishop Hoyler says:

"In the evening (May 17) we had an extra well attended meeting with an attendance of 35 including several who had come in from DeWinton that afternoon. After the usual introductory exercises, I spoke on the last clause of Luke 14: 17, 'Come, for all things are now ready.' It was our preparatory service for Holy Communion, and the hearts of the people were especially responsive to the message presented to them. After I

had finished, about six or eight of those present offered further prayers for God's blessing in the services of the next day. The closing hymn was announced, and after it had been sung and the benediction pronounced, I took down the names of all those who desired to take part in the Holy Communion next day and thereby be accounts Charter Members of the new congregation. I took down the names of twenty-three communicants. I was told that there were about ten more in the country who would also unite with the congregation and would probably be present on the morrow.

"This business finished, someone started a hymn, followed by others, and before we knew it, we were in the midst of another prayer meeting, and quite a large number participating, so that in all fifteen or twenty must have offered prayer in the course of the evening. It was late and many felt that it was time to return to their homes. Unfortunately it began to rain, making it unpleasant for those who had far to walk.

"Whitsunday, May 18, dawned with a severe wind and rainstorm raging. The people from the country were unable to be present at the important services of the day. However, the attendance was good, even though some were kept away because of the severe storm.

"The morning service was opened with the singing of the hymn 'Praise to the Lord, the Almighty, the King of Creation.' After the introductory part of the service, Philipp Kniss and Justine Goerlitz were received into communicant membership by the rite of confirmation. This was followed by the baptism of Peter Goerlitz (son of Adam Goerlitz and Maria Elizabeth Kaiser) and was the first child baptised in the Calgary congre-

gation. After an intermission the congregation was organized and Holy Communion administered. The closing hymn, 'Jesus Makes My Heart Rejoice,' gave the final touch of the most solemn and impressive service, and many people were visibly affected, especially the confirmands, who seemed to feel the importance of the occasion to the fullest extent. The other services of the day were not so well attended because of the continued storm outside."

The names of the first Charter Members were: Mr. and Mrs. J.P.Poffenroth, Mr. and Mrs. Peter Repp, Mr. and Mrs. John Kniss, Mr. and Mrs. Peter Morasch, Mr. and Mrs. Johann Adam Goerlitz, Mr. and Mrs. Conrad Voilke, Mr. and Mrs. Johannes Goerlitz, Mr. and Mrs. Conrad Goerlitz, Mr. and Mrs. George Scheierman, and Mr. and Mrs. John Goerlitz. As far as it is possible to ascertain, only Mrs. Conrad Goerlitz is left of the Charter Members still in the Moravian Church.

The next day (May 19) two services were held, one in the morning and the other in the afternoon.Following the afternoon service the brethren remained for a discussion on the matter of erecting a suitable church building. The general opinion of the members was to "erect as plain and modest a little structure as possible,costing but a very moderate sum." Bishop Hoyler advised them "to build a chapel that would at least not be a discredit to the Moravian Church, pointing out that we had secured a site in what promised to be a real nice neighborhood, and that our chapel ought not only to hold its own with the surrounding buildings but should add to the attractiveness of the entire locality." After discussing the pros and cons of the church building and its costs, it was agreed to accept the proposal made-namely, that the members "be willing to assume

$300 of the cost of the building" and $200 would be guaranteed from elsewhere, or "if they were prepared to spend $350" a guarantee of $300 would be forthcoming. Full inquiries with regard to plans of the building and costs of material were to be made by Bishop Hoyler.

Incidently, May 21, 1902, was the day for the Assembly election in the Northwest Territories. It was also the day when a church council of the newly formed congregation was held with eight brethren and Bishop Hoyler present. The election of officers was held. Brother J.P.Poffenroth was elected elder and at a later date Brother J.Kniss was added as second elder. The brethren Peter Repp and Peter Morasch were elected as trustees, and Brother Conrad Goerlitz added as the third trustee at a later date. Brother P. Morasch also acted as treasurer. The chief business of this church council was the report and discussion of the building plans and costs. The estimate cost was $756.53, which was higher than had been calculated by the members. However, the members pledged themselves to raise $300 with the hope that the balance would be forthcoming from the Church at large and also from local people once they knew of the efforts of the congregation for a church ediface. It was also suggested that the formal opening of the edifice could "be made the occasion of a general participation on the part of those interested in the wellfare of the new Moravian Church by taking a collection and subscriptions or pledges." There was a feeling of faith and confidence that the Lord would see them through, once they had done their share.

The rains and the storms of the past days had caused trains to be off schedule and the train going south would not leave for three or four days. This upset all the plans for a visit to

DeWinton. However, Bishop Hoyler decided to go to Josephburg (near Irvine,Alta.) for the Sunday,and remain there until Thursday, May 29, expecting to be back in Calgary on Friday.

Varied were the experiences of Bishop Hoyler during his visit in Josephburg. The heavy rains had caused floods in and around Medicine Hat.Many houses were submerged, the water reaching to the window sills in many cases. Reaching Dunmors, he stayed with the school teacher, Mr.Sallows, until later in the day when Mr.Neumann called in on his way home from Medicine Hat. Bishop Hoyler went along with him to his ranch. The next day at noon Emil, the son of Mr. Neumann, took Bishop Hoyler to the home of Ludwig Stelter at Josephburg, where he remained until Thursday, May 29.

A service was held on Sunday, May 25, with sixteen present. Since there was no prospect of organizing a congregation at Josephburg, five communicants and ten children were received as members of the newly formed Moravian congregation in Calgary.

Bishop Hoyler, after a day's stay in Calgary, travelled next day by train to DeWinton.The train proceeded very slowly,because of the neavy rains, which had flooded many areas and made the road bed of the tracks very soft and dangerous for trains to travel. Nobody was at the station to meet him, for he had been unable to notify the poeple of his coming. Leaving his baggage at the post office, he walked the four miles to the home of Brother John Kniss. Most of the men had driven into Calgary with loads of potatoes selling at seventy-five cents a bushel.

The people met on Sunday, June 1, for services in spite of heavy rains during the night. Holy

Clement Hoyler

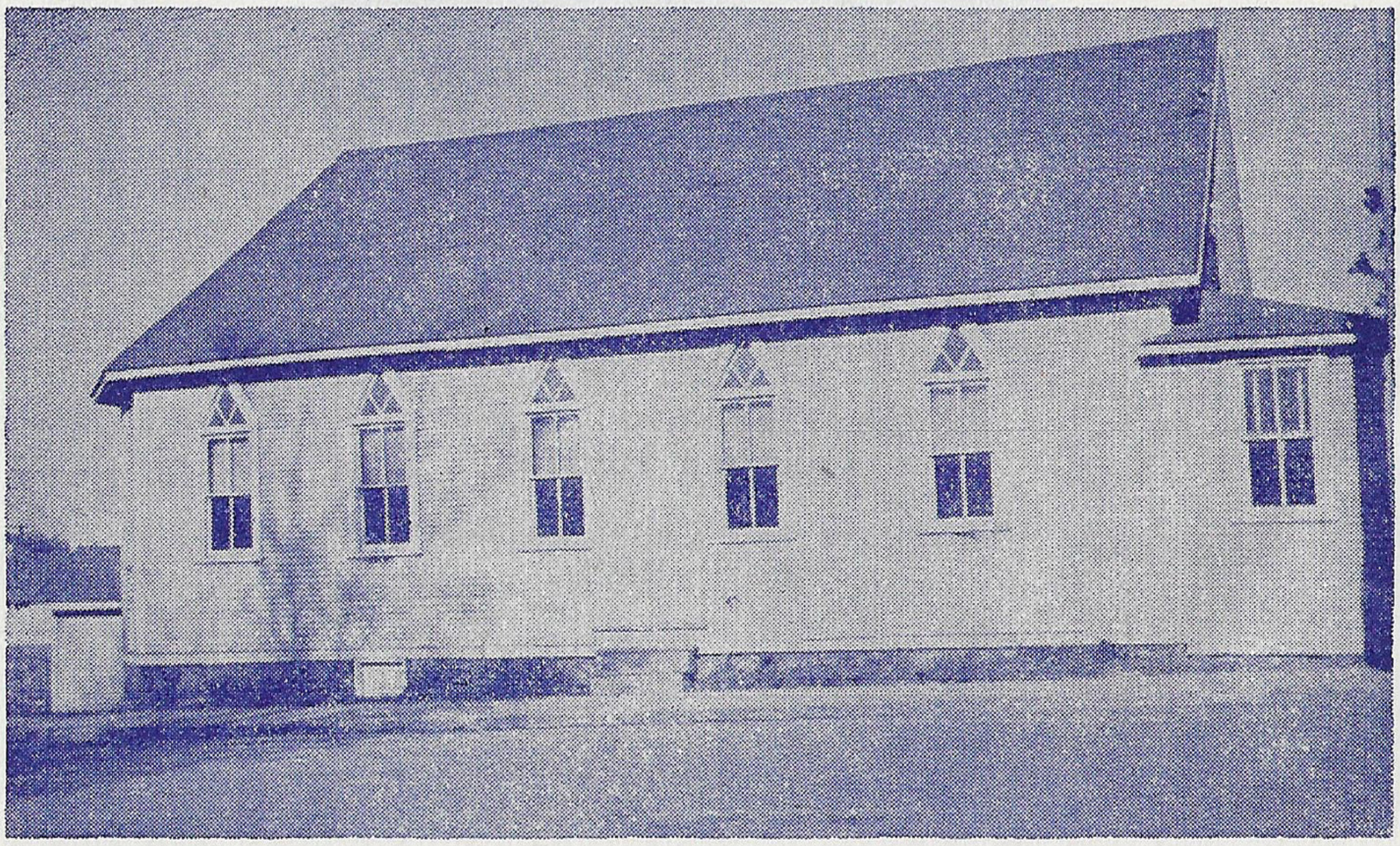
Organizer of the
Calgary Congregation

First President of the
Canadian District

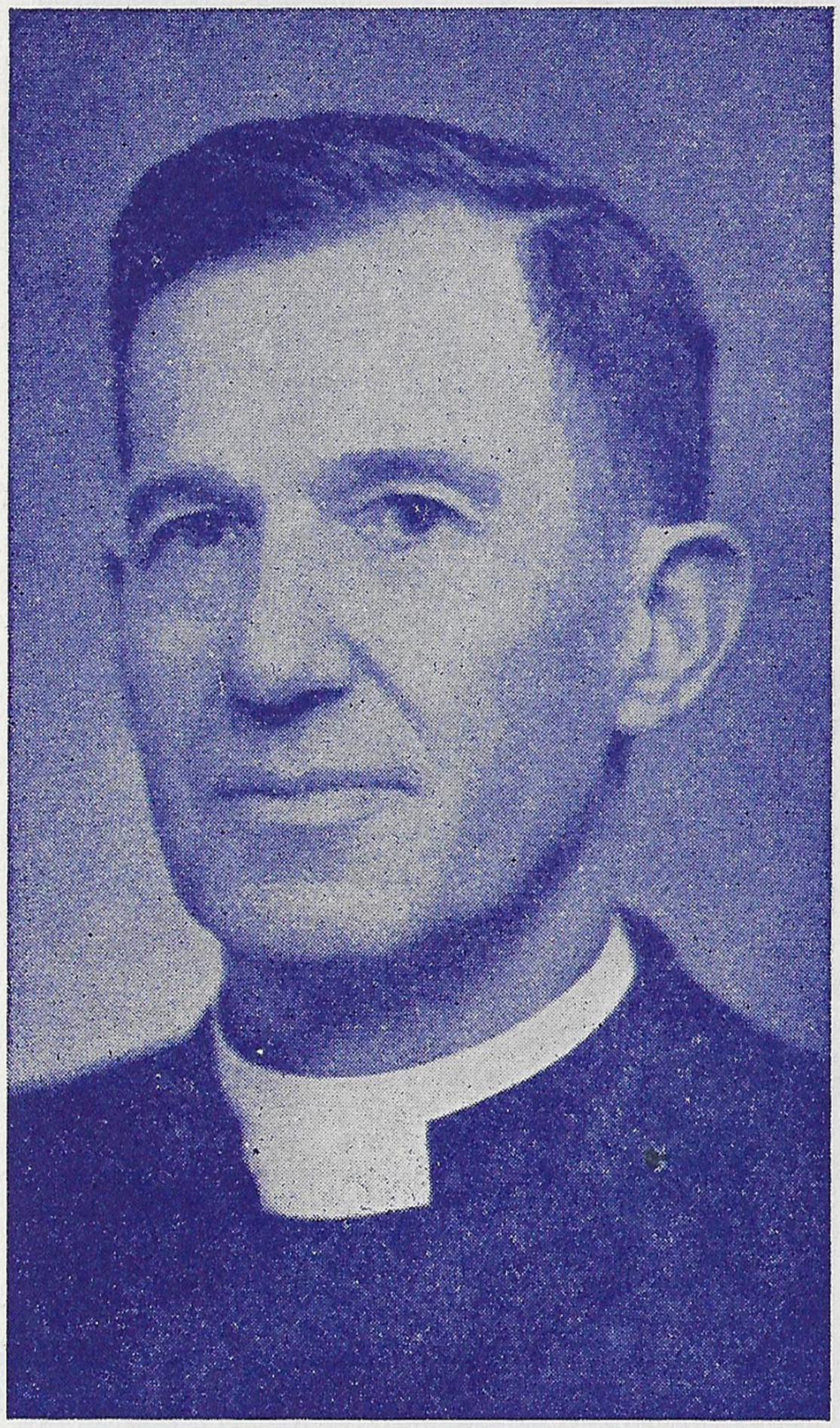
Served in the Canadian District
1896 - 1925

Emil Suemper

First Pastor of Calgary
1902 - 1908



First Moravian Church Building
Calgary 1902 - 1912



C. A. Gutensohn

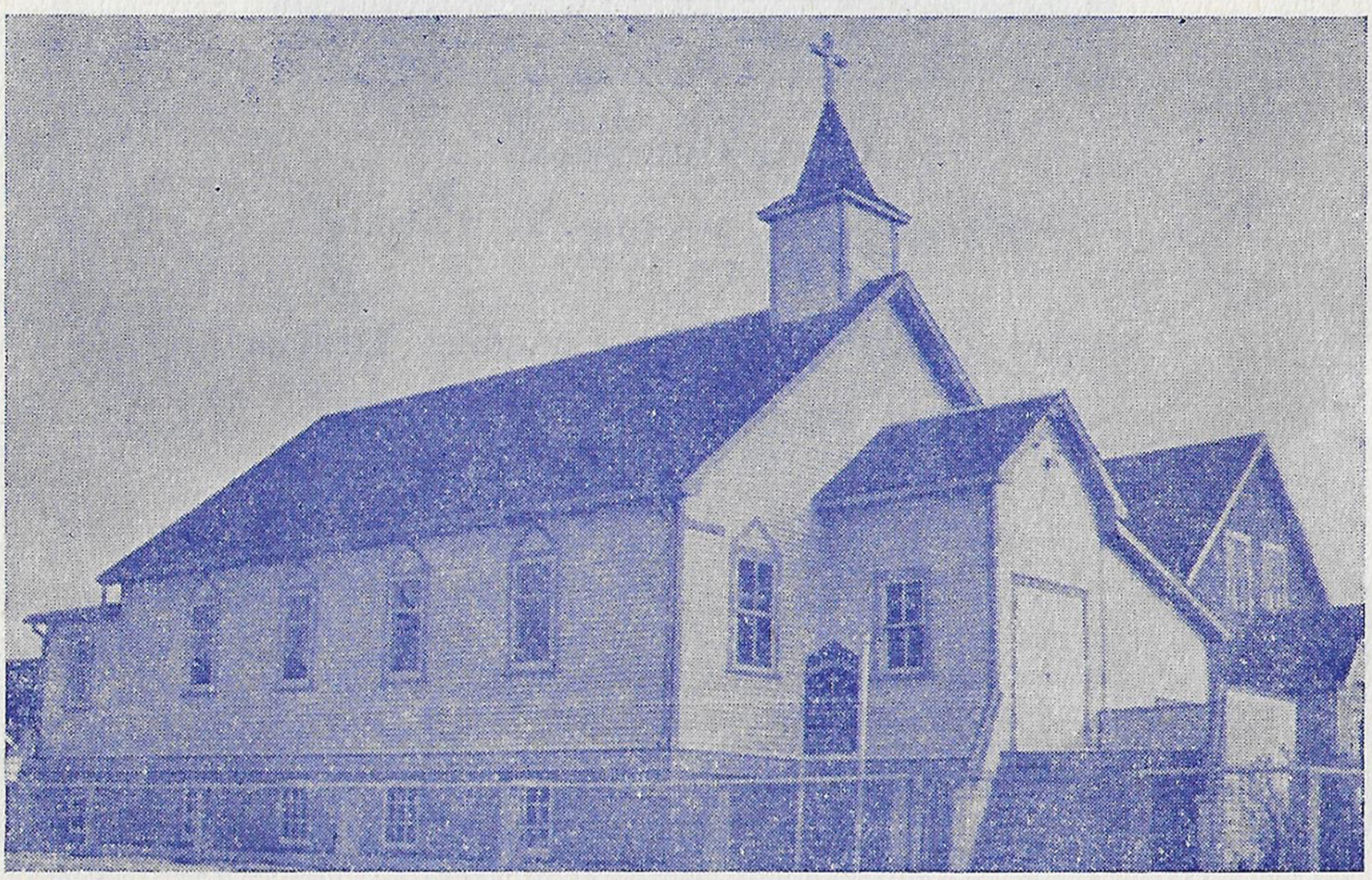
Longest One Pastorate at Calgary
1932 - 1939

Second President of the Canadian District

Served in the Canadian District
1912 - 1940

William F. Kroening

First Pastorate 1939 - 1944
Present Pastor of Calgary: Since 1949



Calgary Church Today

Communion was served and five persons were added to the membership of the Calgary congregation.

The return trip from DeWinton to Calgary was indeed a trying one. In Bishop Hoyler's own words, this is what it was:

"This morning (June 2, 1902) it began to storm anew. Some snow was mixed with the rain and the prospect for getting to Calgary was very poor. However, I was determined to get to Calgary to all costs, to make sure that I would still catch an Edmonton train before traffic stopped. Brother Kniss and his wife shook their heads gravely and advised me strongly to remain where I was and not risk my health or even life by going out in such weather. However, toward nine o'clock it cleared up and I urged Brother Kniss to get his horses and to hitch up. He did not only do this but decided to accompany me back to town. We drove about two hours and a half to reach Fish Creek, nine miles from Calgary. Fish Creek once more was a raging torrent, whose roar could be heard three-quarters of a mile away. No sane man would venture to drive through it. After having partaken of our lunch of dry bread and raw ham, Sister Kniss returned to DeWinton with the team, whereas Brother Kniss and I struck out on our nine miles tramp to Calgary. Between us we had over fifty pounds of baggage and we honestly shared the burden of it, changing about in various ways to relieve our muscles. We were more than three hours covering the nine miles reaching our destination. As soon as I had deposited my luggage in Poffenroth's house, I went to the post office where I received the telegram from Brother deSchweinitz stating that the plans for the new church in Calgary had been approved."

III. THE FIRST PASTOR AND HIS EXPERIENCES

The call for a pastor to serve the newly formed Moravian congregation in Calgary was extended to a young man by the name of Emil Suemper about to graduate from Moravian College and Theological Seminary, Bethlehem, Pa. He accepted the call, and soon after his ordination June 8, 1902, proceeded westward to Edmonton, Alberta, Canada, to spend Sunday, July 20, 1902, with Bishop C. Hoyler.

The little church was in the process of construction, but the interior was suitable enough to conduct services in it. The members provided benches and chairs from their own homes. All was in readiness for Tuesday evening, July 22, 1902, when Bishop Hoyler installed Brother Suemper in a special service. After the new pastor was introduced to the congregation, he preached his introductory sermon based on the test II Cor.4:5, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." The young minister found the people nethusiastic concerning their new venture, and they took him to their heart, and together they commenced to work for the advancement of the Kingdom of God among the German people of Calgary. It was very encouraging when on the festival of November thirteen, about twenty-eight new members were added to the membership.

The organization of the Sunday school was the highlight in the afternoon of Sunday, July 27, 1902. There were twenty-four children to start with, the pastor as superintendent, and three others as teachers. New pupils arrived almost every Sunday, and soon the little church was crowded with children.This was largely due to the

fact that there were no Sunday schools among the German people. Many of these children attended catechetical instruction classes and became members through the rite of confirmation.

The singing in the Sunday school did not go so well at the beginning, because the children did not have any training in singing. It was doubly poor because there was no musical instrument to guide the singing. However, by having regular singing sessions in the afternoon before Sunday school session began, the children soon learned to sing with great enthusiasm. Later an organ was purchased with the contributions from interested Sunday schools of the Church at large.The instrument was procured through the kindness of a salesman of musical instruments, a member of the local English Baptist church. He also showed an interest in this little church and Sunday school in that he came regularly every Sunday and played the organ. One of his daughters would substitute quite frequently. In later years, after Mr. Eschelmann had died, Mr. Pauli, eighty years of age, would play the organ. After he died one of the young men of the congregation had advanced far enough in musical ability to take over as organist.

The work of the congregation proceeded with regular Sunday morning services under the direction of the pastor in accordance with the liturgical order of the Moravian church. The Sunday school was held in the afternoon of each Sunday. During the session time, the adults met in the home of a member for a devotional meeting. The Sunday evening service was of a devotional type. Members would also meet for devotional meetings on Wednesday and Saturday evenings. January was a time for evangelistic meetings to which a pastor of the Edmonton area Moravian congregations would

be invited as guest speaker.

IV. A PARSONAGE

The front part of the church, partitioned off from the main building, had served as living quarters for the pastor. The need of better and larger living quarters and the need of more room in the church was apparent; so it was that during the winter of 1904 active steps were taken for the construction of a parsonage. Two additional lots were purchased beside the church, and a house 22'x28' was built on it. The cost of the building was mostly covered by a grant from the Board of Church Extension, a loan, and a canvas for funds in the Canadian District congregations. The Calgary congregation paid for the lots as their share of contribution. The house was ready for occupancy by the end of May 1904. It was on May 9, 1904, when the pastor left for Wisconsin, where on June 2, he was married, returning with his bride to Calgary on June 18, to occupy the new house.

Under the direction and active help of the pastor the partitions in the church were removed and the interior finished off with cedar V-joint ceiling and was painted. An entrance hall was added to the church. A fence was put up around the property, and the church was given three coats of paint by the pastor.

The church lacked proper pews in the beginning because of insufficient funds. The pastor offered to construct pews, if the members would supply the material. Only four were made as an experiment; they found favour with the members and eventually the entire church was furnished.

V. DIFFICULTIES

Brother Suemper, who served Calgary for six years, became well acquainted with this phase of the work in the congregation. We gather from his brief historical sketch that the development of the congregation was steadily going on in spite of minor difficulties and problems, which were generally solved in a kind and peaceful manner. However, a turn came in 1904. It was then that the enemy of Christ and His Church made himself felt. Dissatisfaction among the members increased. In order to understand this situation correctly it would be best to consider the conditions as they existed in the Moravian Church during Count Zinzendorf's time. It was Count Zinzendorf's aim to use the exiles from Bohemia and Moravia as a spiritual influence in the established churches, and therefore discourage them from organizing separate churches. This did not succeed any too well in many instances. The pastors of the established churches often grew hostile toward such efforts within the church and this led to organizing separate churches.

After the Thirty Years' War through the influence of some Russian generals who had become acquainted with the Moravians, an invitation was extended to the Moravian Church by the Russian government to establish colonies in its country. The first Moravian colony was established where the Sarpa Creek runs into the Volga river, and this colony was called Sarepta. More colonies were established and served by pastors sent from Herrnhut. Later this was discontinued because of ever-increasing opposition, and finally the active work of the Moravians ceased entirely.

However, this did not eliminate the influence

of the early Moravian Church. The people gathered in the Lutheran Church for services but those who loved prayer and Bible study met in private homes in addition to the regular services. Many of the Moravian customs remained with them even though not served by the Moravian Church. A number of those families eventually migrated to Canada and some settled in Calgary, among whom a Moravian congregation was organized.

There are several factors which prove that these people were originally served by Moravian pastors.Their "Volga Gesangbuch" of some thousand hymns contains many Moravian hymns as we sing them. It also contains the regular Moravian Litany. Many of the tunes are sung the Moravian way. It surprised a number of the Calgary people to hear the Moravian pastors when visiting them sing heartily their tunes. Not only that, but that they would humbly worship with them in their accustomed manner. This opened the way for the pastor to be welcomed into their midst,and he was given a large part in the conducting of these prayer meetings, which were finally held in the church. The custom of calling upon one or more laymen to speak was permitted. This worked quite well, and the congregation prospered. However, in 1904 there arrived a certain individual from Russia who reluctantly united with the Moravian congregation.Soon dissatisfaction developed among the members over the question of who should preside at these "Versammlungen." This certain individual and some of his followers resented the pastor's presiding over these meetings.It was not done in Russia, and why should it be done here? This was discussed in church council and board meetings; compromises were effected, which, however, did not help much. The controversy finally was climaxed in 1908, when a number of members persistently urged a separation from the

Moravian Church in order to establish an independant congregation. This effort failed because the church property was under the guardianship of the Moravian Church.The contentious members withdrew, gathering for services in their own private homes led by laymen. The children were gradually withdrawn from the Sunday school, which was a severe blow to the work. Later, a number of families returned to the congregation, but the damage had been done. It was confessed that they had made a great mistake, through which their children had been driven out of the church, never to return.

In August of the year 1908,the pastor proceeded to attend the sessions of Provincial Synod at Lititz, Pa. While on his way to synod, he succumbed to typhoid fever which incapacitated him for three months. When he returned to Calgary, it was felt that a change of pastors would be advisible.This change was effected in January 1909, when he exchanged places with Brother Gottfried Henkelman.

VI. HIGHLIGHTS

It would require many more pages if all the important events of the fifty years would be mentioned. We, therefore, mention only the most important events.

July 2-6, 1910. The third synod of the Canadian District was held in the Calgary church.
May 11, 1912. The first church property was sold.
January 12, 1913. The final service in the first church was held.
May 18, 1913. The corner stone of the new church ediface was laid.

September 28, 1913. The service of the opening of the new church was conducted by the Brethren Hoyler and Suemper.

May 20, 1927. A visit from Bishop H.Steinberg. He presented the cause of missions in Surinam.

June 23-26, 1940. The ninth synod of the Canadian District was held in the Calgary church.

November 18, 1941. The Ladies Aid was organized. The membership consisted of twelve women.

April 4, 1945. The transfer papers of the sale of the large church edifice were signed.

May 6, 1945. The official opening of the new church was conducted by the Rev. S. Wedman.

September 12, 1948. Bishop C.H.Shawe of England, the official head of the British Moravian Unity, visited and spoke at the services.

December 10-17, 1950. Rev.B.Goetze, pastor in the "Bund Evangelischer Frei Kirchlicher Gemeinden" in Germany was guest speaker at these special services.

VII. STATISTICS

The following ministers have served the Calgary congregation:

Emil Suemper, July 1902 to August 1908
Gottfried Henkelman, November 1908 to June 1911
Theodore Weingarth, July 1911 to February 1915
J.B.Hoppel, March 1915 to May 1915
R.J.Grabow, October 1915 to November 1917
W.Schattschneider, August 1919 to October 1923
Joseph Weinlick, September 1924 to Sept. 1927
Fredrick Anhorn, November 1928 to June 1932
C.A.Gutensohn, July 1932 to July 1939
Wm.F.Kroening, July 1939 to April 1944
Clarence L. Riske, May 1944 to November 1949
John Befus Jr., November 1948 to February 1949
Wm.F.Kroening, June 1949 to 53

The following is a tabulation of the membership at certain periods:

Year	Com'ts	Child'n	Total
1902	44	39	83
1907	92	114	206
1912	79	89	168
1917	127	149	276
1925	87	96	183
1930	103	76	179
1935	126	63	189
1940	94	45	139
1945	112	48	160
1951	82	34	116

During the fifty years the following official acts were performed (up to the time of the publication of this pamphlet): Infant Baptisms, 473; Adult Baptisms, 2; Confirmations, 258; Marriages, 137; Funerals, 129.

Money raised by the membership for local expenses, $42,840; for Moravian Benevolences, $10,845; for Provincial Assessment, $3,125; Total, $56,810. The congregation as a home mission received from the Board of Church Extension the sum of $16,683. The Sunday school expended the sum of $4,935 for all purposes. The present value of its church property (belonging to the denomination at large) is about $15,000.

VIII. CONCLUSION

Brother Suemper makes the following observation in his historical sketch:

"I have followed the progress of the Moravian church in the city of Calgary with much interest,

and now, after these many years, I am convinced that the congregation when it was organized in the year 1902 was built on the solid foundation, the solid rock which is the Lord Jesus Christ; consequently I am also convinced that the 'gates of hell shall not prevail against it.' If I be allowed to give some sound advice for the future of the congregation, it would be this:

First. Let the Lord Jesus Christ be the head of the congregation at all times, and let nothing interfere with His honor and glory. Anything else that would be apt to shift the attention away from Him will be detrimental to the work, no matter how important it might seem otherwise.

Second. Practice humility. Spiritual pride has done much harm in the work of the church. It would be much better that a person would not utter a single word in the church than that he make a fluent speech dictated by pride. The Lord has at all times been able to carry on His work with humble souls, while often the proud and overbearing have caused great harm.

Third. Do not forget the injunction of the apostle, 'Pray always with all prayer and supplication in the spirit and watching thereunto with all perseverance and supplication for all saints; and for me.' I think that this injunction is so often neglected. We are ever ready to pray for our own needs and possibly those of our immediate relations. But it is the apostle's desire that the saints of God remember each other in prayer; that they remain steadfast in the faith and remember their minister before the throne of God.

And so in closing I say to you with the apostle Peter, 'Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen.'''